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ADDRESS

TO THE

J E V V S :

By *Abraham Jacobs,*

A Converted

Jewish Priest :

CONTAINING

His Reasons for leaving the *Jewish,*

AND

Embracing the Christian RELIGION.

1 Peter 3 Chap. 15 Verse.

But sanctifie the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

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I Allow the Discourse, In-
tituled, *An Address to the
Jews*, by *Abraham Facobs*, a
Converted Jewish Priest, to
be Printed.

May 18, 1716.

Will. Dublin.



To the most Reverend Father in God,
William, Lord Archbishop of Dublin.

May it please Your Grace,

THAT Your Grace vouchsafed to Permit me to set Your Illustrious Name before this *Address*, is an additional Favour which is only owing to Your Generous Temper.

I am at a loss, but would willingly find Words to express my Gratitude for the many and great Favours which Your Grace has always bestowed upon me, and for that Generous Promise of Yours, That You would still continue to add to the Number of them, if so be I rendered not my self unworthy of them, by dishonouring the Profession which I made of the Christian Religion by Your Graces Order in presence of the Two Reverend Divines, who by means of Your Grace, Honoured me so far as to be Witnesses of my sincerity.

In this my Lord, Your Grace follows the Principles of Your great and exemplary Charity, and of that Zeal of Yours which prompts You to Assist and do Good to all those who are not ashamed to Confess the Faith of Christ Crucified, and desire to Fight under the Banner of their Saviour.

These Noble and Glorious Dispositions of Mind, which shine so bright in Your Grace, and adorn Your Person, are so Universally Known and Applauded, that I should tell the World no new thing, were I to produce a fresh instance of 'em in my self, who am, I own too mean a Person and too sensible of my own insufficiency, to dare to attempt to run out in the Praises of so great and good a Prelate.

At present it becomes me my Lord, to make this Solemn Promise to Your Grace, That as I am greatly Indebted to Your Bounty and Generosity, so will I endeavour by my whole Life and Conversation to answer Your Expectations of me, by fulfilling that just, and withal agreeable Condi-

on which You were pleased to lay upon me, I received it as imposed upon me by my Saviour Christ, when Your Grace who is so worthy a Minister of Christ, and so bright a Pattern of all those Christian Virtues which Adorned Your Profession, imposed it upon me ; And I earnestly desire Your Grace, to do me the justice to believe and be persuaded, that by the Grace of God, I entered into this Church, with a full and entire Resolution to Practice all the Duties which the Christian Religion requires of me, that I will endeavour by a blameless and harmless Conversation, to Edifie the Members of it, and make use of those Talents which God has been pleased to bless me with, to the advancement of my Saviour's Kingdom.

This being the only Design I proposed to my self when I Embraced the Christian Religion, and Publickly received the Holy Sacrament of Baptism, I here again Willingly and Cheerfully make a fresh Declaration of it to Your Grace, that by that means it may be as Publick as possible.

May the Great God and my Crucified Saviour, so bless my weak, but honest Endeavours, that they may have some influence upon my former Brethren the *Jews*, and help to free them from the Prejudices which they have so long entertained against my Blessed Saviour, and at length may see the things that belong to their Salvation.

May God long preserve Your Grace a Publick Blessing to this Church and Nation ; May Your bright Example Encourage others to Practice those Christian Virtues and Graces which Adorn Your Illustrious Person, and are preparing for You a Crown of Glory in the World to come.

These are, and as I am in Duty bound, shall ever be the ardent Prayers of,

May it please Your GRACE,
Your Graces Most Obligated and Devoted
Humble Servant,

Abraham Jacobs.

To

To the Reader.

Courteous Reader, for as much as it is the constant Practice of the *Jews* that are Converted to the Christian Faith, in all places in the Christian World, to Publish some Treatise, to shew the reason of their Conversion. Therefore I have Published this small Treatise as well to shew all Christians the cause of my Conversion, as hoping that it may have some Blessed Effects on the Unconverted *Jews*, and especially because the People of this Kingdom constantly Pray for the Conversion of the *Jews*, and greatly rejoyce when they see a *Jew* Converted : And when a *Jew* is Converted, every one is desirous to know the cause of his Conversion, and what induced him to become a Christian ; and as it is impossible for me to tell every one the cause of my Conversion, I thought it necessary to give a full Account thereof in this small Treatise.

About *Christmas* time in the Year of our Lord One thousand seven hundred and five, when I was Sleeping in my Bed one Night, I thought that some Body spoke to me and bid me Read the Holy Bible, it is true, at first I took very little or no Notice of it ; but hearing the same Voice as I thought for Seven or Eight Nights successively, I began to consider, that there must be something extraordinary in the matter, then I began more frequently to Read the Old Testament of the Holy Bible, and nothing troubled me till about the beginning of *Lent*. Then I began again to be troublēt in my Sleep (but not as formerly) for I thought that some Body took hold of me fast by the Hand, and said to me, *Search the New Testament*, and when I awaked, it was very surprizing to me, that I should be desired to Read the New Testament, it being very odious to me at that time, because it is against the Nature of a *Jew* to Read the New Testament, and therefore I took no Notice of it at all. Yet I was every Night troubled as before, until about our *Lady-day* in *March*, and then I thought some Body said to me in my Sleep, *Arise, and search the New Testament, because your time is but short* ; and I awaked out of my Sleep, and did not know what I had best to do being in a very great consternation ; however I did arise out of my Bed, and took a little *Dutch Bible* to Read the New Testament, and the first place I opened happened to be the Sixth Chapter of *St. John*, and cast my Eye on the Thirty Fifth Verse, where I Read these Words, *And Jesus said unto them, I am the bread of life : he that cometh to me, shall never hunger ; and, he that believeth on me, shall never thirst.* And when I had Read this Verse only, it was so sweet to me, that

To the Reader.

that I had a great mind to Read more: And then I began to consider the great Mercy of God, that it pleased him to choose me out from such a numerous People, to be one of his Sheep among that Blessed Fold that is under that great Shepherd Jesus Christ: And though my desire was great to Read more, yet I durst not Read a Word before any of my Family in my own House, for fear they would tell it to the *Jews*, for if the *Jews* should know any thing of it they would certainly Kill me, because they have a Law for it, see *Deut.* Chap. 13. Ver. 6. to Ver. 12, and see *Acts* Chap. 9. Ver. 1, 2.

Every Day afterwards I took my *Dutch Bible* and went out of Town, and hiding my self in secret places I used to Read the New Testament; and when I had done Reading in the New Testament, my Heart began to soften, and a great many Thoughts came into my Head, but I did not know what to do; But one Night in *Easter-week*, when I was in my Bed asleep, I thought, that some Body spake to me, and said, *Arise, you must be Baptized, and believe on the Son of God, and you shall be saved, and Read the Fourth Book of Esdras, and you shall be satisfied.* And I did Read the Fourth Book of *Esdras*, and was so satisfied, that every Day from *Easter* till I was Baptized, seemed to me as long as a Year: Now all this time I did not know how to go secretly about that Holy Work, but at last I went to Mr. *Ratcliff*, Curate of St. *Peter's-Church*, because he well understood the *Hebrew* Tongue, and that I could Discourse with him in *Hebrew*; and on *Wednesday* in *Easter-week* I began to Discourse with Mr. *Ratcliff* out of the Old Testament, which Discourse we continued for Fourteen Days, and afterwards, we began to Discourse out of the New Testament: At length Mr. *Ratcliff* wondring at it, said to me, *What is it you mean by this Dispute, for the Questions you propose belongs to a Christian, and not a Jew:* And he said, *I believe you have a mind to be a Christian*, then I told him, That I was very desirous to be a Christian: Then Mr. *Ratcliff* gave me a Note directed to His Grace the Lord Archbishop of *Dublin*, who received me very kindly, and desired me to bring Mr. *Ratcliff* to him, which I did, and Mr. *Ratcliff* could better tell His Grace my Business, then my self, because I had no good *English*. And though I went as privately as possibly I could every *Sunday* to Church to hear Sermons and Prayers, yet the *Jews* were told, that some *Jew* went constantly every *Sunday* to St. *Peter's-Church* to hear both Sermons and Prayers, but they little thought it was I, because I was their Priest for several Years.

His Grace the Lord Archbishop of *Dublin*, was pleased to give orders to Mr. *Ratcliff* that I should be Baptized at St. *Peter's-Church*, the next
Sunday

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To the Reader.

Sunday following, being the Second Day of *June* One thousand seven hundred and Six. Then I joyfully Published and Declared my Baptism through all the City of *Dublin*, whereat the *Jews* were mightily incensed against me, and finding they could not any way Asperse and Injure me, they privately conveyed away my Wife and Children, and sent them over Seas (notwithstanding all my endeavours to the contrary) because I would make them all to be Christians: For which, I pray God to forgive them. And I was accordingly Baptized in St. *Peter's*-Church before the whole Congregation, and there with joy and comfort was brought to the Christian Faith, wherein I hope to Live and Dye, and after Death to see our Blessed Redeemer, sitting on the Right Hand of God the Father, Singing *Allelujah* with the Saints in Heaven, before the Throne of God the Father. Amen, and Amen.

הקדמה

הקדמה

ואברהם האמין ביהוה ויחשבה לו לצדקה Gen. 15. 6.
 ברוך יהוה אבי אדונינו ישעו המשיח אשר ברב חסדו החליף אותנו לתיקות
 החיים בתקומת ישעו המשיח ממתיים 1 Pet. 1. 3.
 מי האיש החפץ חיים אהב ימים וליראות טוב Psal. 34. 13.
 לכן אחינו בני ישראל קרבו אל אלהים ויקרב אליהם טהרו ידיהם מן
 החטאים וקידשו את לבבם אשר בנפשיהם Jam. 4. 8.
 התקדשתם והייתם קדושים כי קדוש אני Levet. 11. 44.
 אשר לא עשה חמת ולא נמצאה מרמה בפיו 1 Pet. 2. 22.
 חיזקו ואמרו את ליבתיכם כי ביאת יהוה קרובה היא קחו לכם את
 הנביאים לרמות ענות ודמיה אשר דברו בשם יהוה Jam 5. 8, 10.
 ומי זה האיש אשר לא יראוך יהוה ויכבד את שמך כי את לברך קדוש
 כי כל הגוים יבואו וישתחוו לפניך כי ניגלו צדקותיך Jer. 10. 7.
 כמו שכתב ויהיה שורש ישי העומד לנס עמים אלי גוים ידרשו Ifai. 11. 10.
 עין לא ראתה ומעולם לא שמעו לא האזינו ובלב אדם לא עלה
 אשר יעשה אלהים לאוהביו Ifai. 64. 4.
 ובהעלותו אל השמים יושב הוא לימין יתה ונפניעו לפניו
 המלאכים ושילטונות וגבורות Jam. 3. 22.
 כמו שכתב בספר תהלים אמר יהוה בני אתה אני היום ילרתיך
 אני אחיה לו לאב והוא יהיה לי לבן Psal. 2. 7.
 גם שב לימיני עד אשית איביך הרום לדגליך Psal. 110. 1.
 וזה האיבים היהודים שלא רצון להאמין בו
 תחינת אדונינו ישעו המשיח עמכם Cor. 16. 23, 24.
 אהבתי את כלכם בישעו המשיח אמן

A N

Address to the J E W S.

My Brethren,

THE General Epistle of St. James, teacheth us in the 5th Chap. 19, 20 Verses.

If any of you do err from the truth, and one converteth him; Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

Therefore I think it to be necessary for me to set down some words out of the holy Scripture, to shew my former Brethren my Conversion: And they still remaining in their Errors. Which I pray to the Lord Jesus, That he may take away the Scales of ignorance and prejudice from their Eyes, that they may look upon him whom they have pierced, and mourn, and that they may acknowledge him for their Lord and Saviour, submit themselves to him, and be made partakers of the common salvation purchased by him. And so fetch them home Blessed Lord to thy Flock, that they may be saved amongst the remnant of the true Isralites, and be made one Fold under one Shepherd Jesus Christ our Lord. *Amen.*

BLessed and good Lord, I beseech thee to look upon me in this small Undertaking, and be pleased so to teach me, enlighten me, direct me, and assist me, and especially at this time, that I may not do or say any thing but what is agreeable to thy blessed Will and Pleasure, that I may have no shame in my work, and this I humbly beg in the Name, and through the Mediation of Jesus Christ our most blessed Lord and Saviour. *Amen.*

The Jews say, that there is no Trinity, but I come to shew them that there is a Holy Trinity, because the First Book of Moses in the Hebrew runs thus, In the beginning, *Bara*, ברא that V Word *Bara*, is to say, *Ben Ruah Ab*, בן רוח אב that is interpreted, Father Son and Holy Ghost, and immediately after that word *Bara*, is written *Elohim*, אלהים that is to say, that there is but one God.

And so begins St. John's Gospel, *In the beginning was the Word, and the Word was with God, and the Word was God.* Now St. John was a great Hebrew Man, so far that he begins his holy Gospel upon that word *Bara*, because that word *Bara* signifieth *Ben Ruah Ab*, בן רוח אב that is interpreted, Father Son and Holy Ghost; and so in all the Creation of the World was never mentioned that word *Bara*, only at the beginning of the V World, and at the Creation of Mankind, as I will shew hereafter in the Proof of the Holy Trinity.

Gen. 1. & 26 ver. *And God said, Let us make man in our image, after our likeness:* which being in the Plural Number, shew us plainly, that there is Trinity in Unity, and Unity in Trinity. But the Jews say, V Why three Persons to that Number, Two or Four, or Five or Six, or more, is also a Number as well as Three? But I will shew them that there is no more than Three Persons in the Holy Trinity, and no less than Three. *And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.* Here by that blessing, God gives the Man power to do all that God himself had done; to take a V Wife and to multiply the V World, to Till the Earth, to Plant Gardens, to Rear Cattle, to Plow the Ground, to Digg Rivers, and to put Fish into them; all those things that God himself had done, he gave over to the Man, that is, in the Type of God the Father, as you shall find it written, *What is man, that thou art mindful of him? and the son of man, that thou visitest him? Thou madest him lower than the Angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet: All sheep and oxen, yea, and the beasts of the field: The fowls of the air, and the fishes of the sea, and whatsoever walketh the paths of the seas. O Lord our Governor;*

Gen. 1. ver. 28. *and the son of man, that thou visitest him? Thou madest him lower than the Angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet: All sheep and oxen, yea, and the beasts of the field: The fowls of the air, and the fishes of the sea, and whatsoever walketh the paths of the seas. O Lord our Governor;*

Psalms 8. ver. 4. *and the son of man, that thou visitest him? Thou madest him lower than the Angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet: All sheep and oxen, yea, and the beasts of the field: The fowls of the air, and the fishes of the sea, and whatsoever walketh the paths of the seas. O Lord our Governor;*

vernour, how excellent is thy name in all the world! But a Man hath Flesh and Blood, that is in the Tipe of our Blessed Saviour Jesus Christ, who was upon the Earth in the Flesh.

Thirdly. A Man cannot live without a Soul, God breathed into his Nostrils the Breath of Life, and Man became a living Soul, that is in the Tipe of the Holy Ghost, that is what God had said, *in our own image, in the Image of the Holy Trinity*; and so a Man must have them three things, and is but one Man, so is the Holy Trinity three Persons and one God. *And the Lord God* Gen. ch. *said, Behold, the Man is become as one of us, to know good and evil:* 3. ver. 22. that shews us plainly the Holy Trinity, God the Father speaks to God the Son, *Go to, let us go down, and there confound their* Gen. 11. *language, that they may not understand one anothers speech. So the* ver. 7. *Lord scattered them abroad from thence upon the face of all the earth:* that shewsto us plainly the Trinity in Unity, and Unity in Trinity.

And Melchizedek king of Salem brought forth bread and wine: Gen. 14. *and he was the Priest of the most high God.* No Man in all the ver. 18. VVorld could find out who that *Melchizedek* was, or from whence he came, or where that City of *Salem* is to be found in all the Land of *Canaan*. The Apostle *St. Paul* himself in his Epistle to the *Hebrews*, Chap. 5. ver. 11. speaking of this Person, says thus, *Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* But I think that that *Melchizedek* is our blessed Lord and Saviour Christ Jesus, which God the Father had sent to meet *Abraham* with Bread and VVine, to refresh him after he came from the Slaughter; and that VVord *Melchizedek* is in the Hebrew two single VVords, and is interpreted a righteous Messenger, so that God loved *Abraham* so well that he sent his only begotten Son to meet *Abraham* with Bread and VVine, as I will shew you in the *Psalms*, *The Lord swore, and* Psal. 110. *will not repent, Thou art a Priest for ever, after the order of Mel-* ver. 4. *chizedek.* But what was the order of *Melchizedek*, to meet *Abraham* with Bread and Wine, so shall you order in your Church the holy blessed Sacrament, that is, the Bread and Wine which we receive in remembrance that Christ Dyed for us.

And he said unto him, Take me an heifer of three years old, Gen. 15. *and a she-goat of three years old, and a ram of three years old,* ver. 9. God shews *Abraham* in that command, that there is a holy Trinity.

Gen. 17.
ver. 1.

And when Abram was ninety nine years old, the Lord appeared to Abram, and said unto him, I am *El shady*. *אל שדי* that word *Shady* signified *Shekena Deebor Jehova*, *שכינה דבור יהוה* now *Jehova* is God the Father, and *Deebora* is the Word, that is, God the Son, and *Shekena* is the Holy Ghost. And so when *Isaac* blessed *Jacob*, he said to him, *El shady* bless thee; And when *Jacob* blessed *Joseph's* Children before he Dyed, he said, *El shady* bless you. Here you can see that the Patriarchs have blessed their Children in the Name of the holy Trinity. As we say, Father, Son and Holy Ghost, they shew us plainly, that there is a holy Trinity.

Gen. ch.
18. ver. 1.

And the Lord appeared unto him in the plains of Mamre, and he sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Now at this time *Abraham* had seen the holy Trinity, and calls them *My Lord*, in Unity, to shew us plain that there is a Trinity in Unity, and Unity in Trinity.

Now my former Brethren, I will shew to you the holy Trinity, and Trinity in Unity in your own Books, which you Pray in your Prayers every Morning and Evening, which you are ordered to Pray by *Esdra*s the Scribe: Now *Esdra*s the Scribe which brought you again from the Captivity of *Babylon* to the holy Land, this *Esdra*s had ordained all your Prayers, and he says, God of *Abraham*, God of *Isaac*, God of *Jacob*, and no more then those three Patriarchs: Now I will ask you my Brethren, Why not the God of *Moses*, and *Aaron*, and *David*, and *Solomon*, and *Samuel*, or other Prophets to whom God had appeared? But I will tell you, that this *Esdra*s had seen the Son of God himself on the Mount *Sion*, and he knew that there is a holy Trinity. And learn'd you no more to Pray as to the God of *Abraham*, and to the God of *Isaac*, and the God of *Jacob*, because *Abraham* is the Type of God the Father, because as *Abraham* was to be a Father to many Nations, so God the Father is the God of all Nations; and *Isaac* is the Type of God the Son, because in *Isaac* shall his Seed be blessed, and in *Christ* all good Christians who sincerely believe, shall be blessed; and *Jacob* is the Type

Type of the Holy Ghost, because of *Jacob* it is written, *and the spirit of Jacob revived*; and for this cause *Esdras* reads no other Prophet in your Prayers only these three, to shew you that there is a Trinity. In more places in your Prayers, he says, *הגדול והיכל והנורא Hagodul Hagibur Webanoro*, that is interpreted, the great God, the strong God, the fearful God: Now my Brethren, I ask you, if God had not more Titles then these three? but *Esdras* sheweth you by these three Titles that there is a Trinity; at First he says, the great God, that is, God the Father, he is the God over all the VWorld. Secondly, he says, the strong God, that is God the Son, because with great strength he hath overcome the sharpness of Death. Thirdly, he said, the fearful God, that is, God the Holy Ghost, because the holy Spirit is all Fire, as our blessed Saviour tells us, *Whosoever speaketh Mat. 12. against the holy Ghost, it shall not be forgiven him, neither in this ver. 32. world, neither in the world to come.* In another place he says, holy three times, and after that he says, *Lord God of Sabath.* Now my Brethren, VWhat is the reason that *Esdras* says no more then three times holy, nor no less? but he says once for each Person in the Trinity, that is to say, Holy, is God the Father, Holy, is God the Son, and Holy, is God the Holy Ghost; and then immediately after he says, *the Lord God of Sabaoth*, to shew you, that there is a holy Trinity, and Trinity in Unity. Now my Brethren, if you please to see in the First Book of Kings, *And Elijah said, Fill four barrells with water, and pour it on the burnt-1 Kings sacrifice, and on the wood. And he said, Do it the second time: Chap. 18. and they did it the second time. And he said, Do it the third time: V. 33, 34. and they did it the third time:* according to his order. Now here in this Chapter, *ver. 19.* and *Elijah* the Prophet said unto King *Ahab*, *Now therefore send, and gather to me all Israel, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table.* Now here was all *Israel* upon the mount *Carmel*, what reason had *Elijah* to take four Barrells to fill them with Water, and said, *Do it again till three times,* was there not all *Israel* upon Mount *Carmel*, I think when every one had brought one Thimble full of Water, there would be Water enough to run over the Altar, and Sacrifice? but *Elijah* had known that he must Pray to the holy Trinity, so he honoured each Person of the holy Trinity,

nity, that is to say, once for the Father, once for the Son, once for the Holy Ghost; as we Christians say, In the Name of the Father, and Son, and Holy Ghost: Moreover you will find that the Prophet *Isaiah* had heard the Angels in Heaven, Glorifie and Honour the Holy Trinity, with Singing Holy, Holy, Holy, Lord of Hosts: the like you will find in the *Revelations*, Chap. 4. ver. 8, that St. *John* had heard the Angels Honour and Glorifie the holy Trinity, and Trinity in Unity. Now my Brethren, I have shewed you, as much as lies in my power of the holy Trinity; and if you will not believe me, I bid you to do what I have done, that is to say, search the Scriptures, for in them you think to have Eternal Life, and they are they that testifie of our Blessed Lord and Saviour Jesus Christ.

Gen. 22.
ver. 1.

Ver. 6.

And ' God did tempt Abraham, And he said, take now thy
' son, thine only son Isaac, whom thou lovest, and get thee into
' the land of Moriah; and offer him there for a burnt-offering
' upon one of the mountains which I will tell thee of. And
' Abraham took the wood of the burnt-offering, and laid it
' upon Isaac his son: and he took the fire in his hand, and a
' knife: and they went both of them together. And Isaac spake
' unto Abraham his father, and said, My father: and he said
' Here am I, my son. And he said, Behold the fire and the
' wood: but where is the lamb for a burnt-offering? And Abra-
' ham said, My son, God will provide himself a lamb for a
' burnt offering: so they went both of them together. And
' they came to the place which God had told him of, and Abra-
' ham built an altar there, and laid the wood in order, and
' bound Isaac his son, and laid him on the altar upon the wood.
' And Abraham stretched forth his hand, and took the knife to
' slay his son. And the angel of the Lord called unto him out
' of heaven, and said, Abraham, Abraham. And he said, Here
' am I. And he said, Lay not thine hand upon the lad, neither
' do thou any thing unto him: for now I know that thou fear-
' est God, seeing thou hast not withheld thy son, thine only son
' from me. And Abraham lifted up his eyes, and looked, and
' behold, behind him a ram caught in a thicket by his horns:
' And Abraham went and took the ram, and offered him up for
' a burnt-offering, in the stead of his son Isaac.

Now

Now here is a great Argument, I wonder what is become of that Lamb which *Abraham* had Prophefied of, That God will provide for himself a Lamb for a Sacrifice.

But here I find that *Abraham* had offered upon the Altar which he had built, an old Ram, which was caught in a thicket by his horns; you may be sure that this Ram must be a very old Ram, because a young Lamb hath no horns.

But the *Jews* themselves will tell you, that their Rabbins say, that that Ram was Created on the Sixth Day of the Creation of the World, so that it must be a very old Ram.

But in the mean time I am in great want of that Lamb that *Abraham* Prophefied, That God will provide a Lamb for himself; but I find that Lamb in the holy Gospel, *The next day* St. John 1. v. 29. 35. *John* saw *Jesus* coming unto him, and said, Behold the Lamb of God, which taketh away the sins of the world. Again the next day after, *John* stood, and two of his disciples: And looking upon *Jesus* as he walked, he said, Behold the Lamb of God.

He was brought as a Lamb to the slaughter.

But with the precious blood of Christ, as of a Lamb without blemish and without spot. Isaiah 35. ver. 7.

In the midst of the elders stood a Lamb as it had been slain.

For the Lamb which is in the midst of the throne. 1 Pet. 1. ver. 19.

And they looked, and lo, a Lamb stood on the mount Sion. Rev. 5. 6.

These shall make war with the Lamb, and the Lamb shall overcome them. Ch. 7. 17. Ch 14. 1. Chap. 17. ver. 14.

Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come. Chap. 19. ver. 7.

Now I have shewed you the Lamb which *Abraham* had Prophefied of, that is to say, Christ *Jesus* he is the right Lamb that *Abraham* had Prophefied of, he was Slain upon the Altar of the Cross, he was the right Paschal Lamb, he Suffered upon the *Jews* Easter-day when it is commanded to be offered a Paschal Lamb; but *Isaac* was upon the Altar in *October*, when there was no need for a Paschal Lamb. It is that *Isaac* was the forerunner of Christ, and *Isaac* was the Type of Christ, because *Isaac* was promised by an Angel to *Abraham*, so was Christ promised by an Angel to the Blessed Virgin *Mary*. Indeed it is true, *Isaac* was required to be an offering upon the Altar, but in Christ *Jesus* the Sacrifice is finished. Now the *Jews* upon their

Solemn

Solemn Feast Days, and upon their greatest Holy Day, they Pray mightily to God, that he shall remember the offering of *Isaac*, that he was willingly bound upon the Altar to be Slain, and that God shall be merciful unto them for *Isaac's* sake, and *Isaac* was not Slain upon the Altar where he was laid upon, he was a fore-runner of Christ, but Christ was Slain upon the Altar of the Wood.

And now good Christians, how much more have we reason to Pray to God for Christ Jesus sake, he was the right offering that was offered upon the Altar of the Cross, more especially by the good promises that he had promised unto us in his holy Gospel, that he will hear all them that ask in his Son's Name, and will be merciful unto us, particularly unto them that faithfully believe, that Christ Jesus Dyed for our Sins, and was Risen again from the Dead for our justification.

Gen. 25.
ver. 22.

And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels: and the one people shall be stronger then the other people; and the elder shall serve the younger.

Gen. 27.
ver. 29.

Ver. 37.

And when *Isaac* blessed *Jacob*, he said unto him, *Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mothers sons bow down to thee. And again Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants. Now according to that Blessing, or to that Prophecy of Isaac to his two Sons, and according to the Word of God to Rebecca, then Esau ought to serve Jacob because Esau is the Eldest; but I find a little further in Genesis Chap. 32. Ver. 3. And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye spake unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have sent to tell my lord, that I may find grace in thy sight.*

Gen. 32. ver.
17, 18.

And when *Jacob* sent a Present to his Brother *Esau*, And he commanded the foremost, saying, When *Esau* my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee? Then thou shalt say, They be

be thy servant Jacobs ; it is a present unto my lord Esau : and behold also he is behind us. Now I see, that *Jacob* called *Esau*, my Lord, and called himself his servant. What is now become of all that Blessings and of that Prophecy that I have mentioned before ? but for all this the same Blessings is coming to be fulfilled in our Blessed Lord Christ Jesus, he came from the Loyns of *Jacob*, who was the youngest, and *Esau* was the eldest ; and from *Esau* came twelve Dukes, and they all became great Nations, and they were all Gentiles ; and in our Saviours time they were Converted and became Christians, as you find in the holy Gospel, when *John* sent his Disciples to Christ to ask him if he was the *Messiahs*, or must we stay for another to come, and Christ said to them, and the Gospel is Preached to the Gentiles: at that time the Prophecie that *Isaac* had Prophefied, that the eldest shall serve the youngest, that is to say, in the Prayers and Devotions that Christians make to their Lord Jesus Christ, as it is proved in the Prophet *Jeremiah*. *O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our Fathers have inherited lies, vanity, and things wherein there is no profit.* Jer. 16 Ch.
Ver. 19.

‘ And Jacob was left alone: and there wrestled a man with him, until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, and he wrestled with him. And he said, Let me go, for the day breaketh: And he said, I will not let thee go, except thou blest me. And he said unto him, What is thy name ? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but *Israel*: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name: And he said, Wherefore is it, that thou dost ask after my name ? and he blessed him there. And Jacob called the name of the place *Peniel*: for I have seen God face to face, and my life is preserved. Now I think that that Man was Christ Jesus, for he gives witness to it himself, for he said to *Jacob*, *as a prince hast thou power with God and with men*, that is plainly to understand out of that word with God, that it was our blessed Saviour Christ Jesus that was sent from his Father to blest *Jacob*; and out of that word with Men, that was to

say, *Laban* and his Brother *Esau*, which he had overcome in that Journey, and *Jacob* gives witness, that that Man was God, and no Man that Wrestled with him, because he says, *I have seen God face to face, and my life is preserved.* Here it is plain, that it was Christ Jesus that Wrestled with *Jacob*, and not an Angel as some People say.

Josh. 5.
Ver. 13.

Another such Man I find in *Joshua*. 'And it came to pass when *Joshua* was by Jericho, that he lift up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand : and *Joshua* went unto him, and said unto him, Art thou for us, or for our adversaries ? And he said, Nay, but as a captain of the host of the Lord am I now come. And *Joshua* fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant ? And the captain of the Lords host said unto *Joshua*, Loose thy shoe from off thy foot, for the place whereon thou standest, is holy : and *Joshua* did so. Now here it is plain, that this Man was Christ Jesus himself, because he commanded *Joshua* to put off his Shoe, and told him, that the place whereon he stood, *is holy* : Now my Brethren, look in all the holy Scriptures, if you find any where that God hath sent an Angel to Godly Men in the old time, if ever an Angel did command them to put off their Shoes from off their feet, but only this Man by *Joshua*, because it was Christ himself, and he is holy. Secondly, This Man said to *Joshua*, I am come as a Captain of the Lords Host, and we Christians call Christ Jesus the Captain of our salvation ; here it is plain, that it was God and not an Angel.

Dan. 3. Ver.
34.

Another such Man you will find in the Book of *Daniel*. Then *Nebuchadnezzar* the king was astonied, and rose up in haste, and spake and said unto his counsellors, Did not we cast three men bound into the midst of the fire ? They answered and said unto the king, True, O king. He answered, and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the son of God. Now here you may see, that there is a Son of God ; but here you may see, that God brings in his own good time all things to pass, that here a Heathen King must come and give witness, that he had seen the Son of God, to convince the *Jews*.

Moreover

Moreover, you can see what great favour God had for the Children of *Israel*, that he would not trust to any Angel to relieve them; but, he sent his only beloved Son to defend them from their Enemies. More Proof to shew that there is a Son of God, as you will find it written in the *Psalms*. *And he shall call me, Thou art my father, And I will make him my first-born higher then the kings of the earth.* *Psalms 89. Ver. 27, 28.* Now who is higher then Christ Jesus, who sitteth on the right Hand of God the Father Almighty.

I will preach the law: whereof the Lord hath said unto me, Thou art my son, this day have I begotten thee. Kiss the son lest he be angry, and so you perish from the right way, if his wrath be kindled yea but a little: blessed are all they that put their trust in him. *Psalms 2. Ver. 7. Ver. 12.*

Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel: that is interpreted, God is with us. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of peace. Of the increase of his government and peace, there shall be no end. Now let all the *Jews* see how the Government and Peace hath encreased to the Christians, in the time of Seventeen hundred Years since Christ Jesus was upon the Earth, and it will never have an end.

Moreover it is not lawful to take Doctrines any way out of the *Apocripa*, but it is a good Evidence for us Christians, to shew to the *Jews*, what God hath told us in the holy Scriptures of Christ's coming, namely in the Fourth Book of *Esdra*. *I Esdras 3. Chap. 3. Ver. 42.*

Esdra saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller then all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered and said unto me, These be they that have put off the mortal cloathing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands. So he answered and said unto me, It is the son of God, whom they have confessed in the world. Then began I greatly to

commend them that stood so stiffly for the name of the Lord. Then the Angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the Lord thy God thou hast seen.

Esdra 2.
Chap. 7.
Ver. 26.

Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and she coming forth shall be seen, that now is withdrawn from the earth. And whosoever is delivered from the foresaid evils, shall see my wonders. For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoyce within four hundred years. After these years shall my son Christ dye, and all men that have life. Here it is evidently seen, not only that there is a Son of God, but also the name that the Angel *Gabriel* told to *Esdra* upon mount *Sion*, that his Name shall be called Jesus Christ; as the same Angel said the same Words to the Blessed Virgin *Mary*, as it is written in *St. Luke*; and the Angel said unto her, *And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus.* The same you will find in *Mathew*, *And she shall bring forth a son, and thou shall call his name Jesus: for he shall save his people from their sins.*

Luke 3.
Ver. 31.

Mat. 1.
Ver. 21.

Now I have shewn to you my former Brethren, that there is a Son of God, now I come to shew you, that Christ Jesus was before all the World.

Prov. 8.
Ver. 21.

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water: Before the mountains were settled; before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoycing always before him: Now therefore hearken unto me, O ye children: for blessed are they that

' that keep my ways. Hear instruction, and be wise, and refuse
' it not. Blessed is the man that heareth me, watching daily at
' my gates, waiting at the posts of my doors. For whoso find-
' eth me, findeth life, and shall obtain favour of the Lord. But
' he that sinneth against me, wrongeth his own soul; all they
' that hate me loveth death.

There am I: and now the Lord God and his spirit hath sent me. Isai. 48.

Sing and rejoyce, O daughter of Zion: for lo, I come, and I Ver. 16.
Zec. 1.
Ver. 10.

will dwell in the midst of thee, saith the Lord. Here you can plainly see, that this Prophecy is fulfilled in Christ, because he hath dwelt among us. And many nations shall be joyned to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. Here it is plainly seen, that the Prophecy is fulfilled in Christ Jesus. Now I have shewn you that Christ was before all the World; Here I will shew to you my former Brethren, the Prophecies of the coming of the Messiahs, and his Fore-runner John the Baptist.

Behold, I will send my messenger, and he shall prepare the way Mal. 3.
Ver. 1.
before me: and the Lord whom ye seek, shall suddenly come to his
temple: that is to say, that Christ Jesus shall be presented in the
Temple. A voice cried in the wilderness, Prepare yea the way of Isai. 40.
Ver. 3.
Ver. 4.
the Lord, make straight in the desert a path for our God. Every
valley shall be exalted, and every mountain shall be made low: and
the rough places plain. And the glory of the Lord shall be reveal- Ver. 5.
ed, and all flesh shall see it together: for the mouth of the Lord hath
spoken it. As you shall find in the Gospel of St. Luke. And thou Luke Chap.
1. Ver. 75.
babe shall be called the prophet of the most High: for thou shalt go
before the face of the Lord, to prepare his ways; And to give
knowledge of salvation unto his people, by the remission of their sins,
Through the tender mercy of our God, whereby the day-spring from
on high hath visited us, To give light to them that sit in darkness,
and in the shadow of death, to guide our feet in the way of peace.
Behold, I will send you Elijah the prophet, before the coming of the Mal. 4.
Ver. 5.
great and dreadful day of the Lord: And he shall turn the heart
of the fathers to the children, and the heart of the children to their
fathers, lest I come and smite the earth with a curse. Said Christ,
And if ye will receive it.

John is that *Elias* which was to come, and I confess, that I have a sincere belief in our Blessed Saviour's word, saying, that *John* the Baptist was *Elias* that God had promised to send before the great and fearful Day, because the *Jews* Pray every *Saturday* in the Evening for the coming of *Elias*, and they will call long before he shall come, because he is come already; and the same they do upon *Easter-day* at Night at Supper, when they Sing Hymns after Supper, and they open the Doors and desire *Elias* to come in; but I confess, I my self was a *Jew* Fifty Years and did never see the Prophet *Elias* come, because he is come already about Seventeen hundred Years ago.

Now my former Brethren, I will shew you all the Prophecies which was spoken by all the Prophets in the Holy Bible, of the coming of the *Messiahs*.

Num. 24.
Ver. 17.

I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Septer shall rise out of Israel, that shall smite the coasts of Moab, and destroy the sons of

Psal. 110.
Ver. 2.

Seth. The Lord shall send the rod of thy power out of Zion: be thou ruler even in the midst among thine enemies. I am asured, that the Jews are great Enemies to Christ Jesus; but for all this he is Ruler among them, because they cannot help themselves.

Isai. 40.
Ver. 9.

O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with

Ver. 10.

strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Now I am sure that this Prophecy is fulfilled in Christ Jesus, he is the good Shepherd, as you will find it written in the Gospel of St. John, where Christ said, I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Now this other fold of Sheep which Christ willbring in will be the Jews in the latter end.

John 10.
Ver. 14.
Ver. 15.
Ver. 16.

So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon son of Jonas, lovest thou me? But Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Therefore thus saith the Lord God, Behold, I will lay in Zion, a stone, ^{Iohn 21. Ver. 15, 16.} a tried stone, a precious corner-stone, a sure foundation: he that believeth, shall not make haste. This Stone is Christ Jesus himself, and is become a Stone of stumbling to the unbelieving Jews, as St. Peter tells us in his first general Epistle, Unto you therefore ^{1 Pct. 2 Ch. Ver. 7.} which believe, this stone is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. I will give to Jerusalem, one that shall ^{Isai. 41. 27. Jer. 30. Ver. 21.} bring good tidings unto it. And their noble ruler shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and approach unto me: for who is this that directeth his heart to come unto me? saith the Lord.

Now this Prophecy must be applyed to Christ Jesus, because he is from the Tribe of Juda, and from the Geneology of David, as you will find in the Psalms, There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed. I have ^{Psal. 132. Ver. 17. Psal. 89. Ver. 3.} made a covenant with my chosen: I have sworn unto David my servant. Thy seed will I establish for ever: and set up thy throne from one generation to another. Ver. 29. His seed also will I make to endure for ever: and his throne as the days of heaven. My ^{Ver. 34.} covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holiness, that I will not fail David. His seed shall endure for ever: and his seat is like as the ^{Ver. 35.} sun before me. He shall stand fast for evermore as the moon: and as a faithful witness in heaven. They shall fear thee, as long as ^{Ver. 36. Psal. 72. Ver. 5. Ver. 7.} the sun and moon endureth: from one generation to another. In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth. His dominion shall be also from the one sea to the other: and from the flood unto the worlds end. They

that dwell in the wilderness, shall kneel before him: his enemies shall lick the dust. Ver. 17. His Name shall endure for ever, his Name shall remain under the sun among the posterities: which shall be blessed through him, and all the nations shall call him blessed.

Now my former Brethren, I do earnestly desire you to peruse all this Prophecy, and consider well of it, if this Prophecy is not fulfilled in Christ Jesus. But I know that your *Rabies* will tell you, that this Prophecy is still to come in the *Messiah*, that you waited for this long time more than Two thousand Years, even from King *David's* time; but I desire you, that you shall not let your *Rabies* delude you with false Histories, that the *Messiah* is not come, for I tell you, that the *Messiah* is come already, as I have shewed you already, and will shew you more and more.

Pray let your *Rabies* Translate to you the Holy Bible in the right sense as it should be, as the Hebrew Doctors have done in *Egypt* in King *Ptolmus* time: You will find a great difference in the Translation of it, and you will find a great deal of satisfaction in it. *In those days, and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgement and righteousness in the land.* So our Blessed Saviour has done it by Preaching the holy Gospel in all *Juda, Jerusalem* and *Galilee*.

*Jer. 33.
Ver. 15.*

Behold, I will bring forth the Branch my servant.

*Zec. 3. 8.
Zec. 13.
Ver. 1.*

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness. That Fountain was Christ's Disciples, when Christ sent them out from *Jerusalem*, and commanded them, that Repentance and remission of Sins shall be Preached in his Name amongst all Nations, beginning at *Jerusalem*

*Isai. 59.
Ver. 20.
Jer. 31.
Ver. 22.*

And the redeemer shall come to Zion, and unto them that turned from iniquity in Jacob, saith the Lord. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing upon earth, A woman shall compass a man. This Prophecy is spoken by the Prophet *Jeremiah* in a mighty strange manner in the *Hebrew* Tongue, quite contrary to other Prophets speeches, neither is it right Translated in the *English* Tongue, *that a woman shall compass a man*, that is no wonder, because that was since the World had began; but if any Man will hear me, I will shew you in the *Hebrew* Bible the right foundation of that Prophecy, that that Prophecy is, *That a female shall*

shall all compass a Lord : this is the Blessed Virgin Mary compassed our Blessed Saviour Christ Jesus in her Womb.

The Lord thy God will raise up unto thee a prophet from the Deut. 18.
midst of thy brethren, like unto me; unto him ye shall hearken. As Ver. 15.
you will find in Mat. Chap. 3. Ver. 17. This is my beloved Son,
in whom I am well pleased. While he yet speak, behold, a voice Mat. 17.
out of the cloud, which said, This is my beloved Son, in whom I Ver. 5.
am well pleased; hear ye him. I will raise them up a prophet from Deut. 18.
among their brethren, like unto thee, and will put my words in his Ver. 18.
mouth, and he shall speak unto them all that I shall command him.
 And this Command was the Holy Gospel which Christ Jesus had
 ordered his Disciples to Preach to all the World; as you will
 find in St. Johns Gospel, *For I have not spoken of my self; but the* John 12.
Father which sent me, he gave me a commandment, what I should Ver. 49, 50.
say, and what I should speak. And I know that his commandment
is life everlasting: whatsoever I speak therefore, even as the Fa-
ther said unto me, so I speak. If thy children will keep my cove- Psal. 133.
nant, and my testimonies that I shall learn them. Now my Bre- Ver. 13.
 thren, this is plain enough that that Learning must be the Holy
 Gospel, because the old Law was given to the Children of Israel
 about Two thousand Six hundred Years before Christ came on
 Earth. Now I did shew you a great many Prophecies, that he
 was to come, and now I will shew you, that the *Messiah* is come
 already, and that that *Messiah* was the true *Messiah* Christ Jesus,
 and I will shew you farther by holy Scriptures, *I will go forth in* Psal. 91.
the strength of the Lord God: and will make mention of thy righ- Ver. 14.
teousness only.

Now my former Brethren, I must beg leave of you, to ask
 you one Question before I go any further, Pray tell me, What
 is the reason that God had sent the Prophet *Jona* to the City of
Nineveh, to tell them, that after Forty Days *Nineveh* will be
 overthrown, and *Nineveh* was only one City, and to *Sodom* and
Gomorah, and the Plain thereof, in which there were Five Cities,
 he sent none to give them any warning, but destroyed them im-
 mediately without warning? Now you must know, that for all
 Sins there is forgiveness if heartily Repented for, God will for-
 give all Sins only Murder or spilling of Blood willingly, these
 God will never forgive until the Murderers Blood is spilt again,
 and then God is pacified; as I will shew you in the Book of the

Jonah 3.
Ver. 8.

Gen. 9.
Ver. 6.

Psal. 40.
Ver. 5.

Ver. 11.

Ver. 12.

Ver. 13.

Prophet *Jonah*, *But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands.* Now the City of *Nineveh's* Sins was nothing else but Stealing and Robbery, so when they restored that again which they had taken from other People, then God forgave them and destroyed them not; but the Sins of *Sodom* and *Gomorah* were all Murder and spilling of Blood willingly, and that God will not forgive until the Murderers Blood is spilt again, and therefore God destroyed them; as you will find in *Genesis*. *Whoso sheddeth mans blood, by man shall his blood be shed.* And so it was with your fore-fathers in the Holy Land, for in the time of the first Temple they committed no Murder but Idolatry, and that Sin God forgave them, after the destruction of the first Temple, and after Seventy Years he brought them to the Holy Land again; but in the time of the second Temple, there was no Idolatry, but all Murders and Blood spilling willingly; and that God will never forgive for all the Sacrifice in the World: Then our blessed Saviour Jesus Christ took notice of this, that his Father is not pleased with Sacrifice, as you will find *Sacrifice, and meat-offering thou wouldst not: but mine ears hast thou opened. Burnt offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.* In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am contented to do it: yea, thy law is within my heart. I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest. I have not hid thy righteousness within my heart: my talk hath been of thy truth, and of thy salvation. I have not kept back thy loving mercy, and truth: from the great congregation.

Now our blessed Saviour Christ Jesus, the great Physician, when he had seen that God the Father was not pleased with Sacrifice and Burnt Offerings: Then his mercy and pity made him say to his Father, *Lo, I come to redeem them with my own Blood.* And so Christ is come to his own, and his own would not receive him: So Christ gave order to his Disciples to go and Preach the holy Gospel to the Gentiles, that that may be fulfilled which the Prophet had said, *I will give my glory to them that deserve it better.* Now it is plain, that this Glory is given to the Christians because the Jews had no Glory since Christ Suffered,

as it is written, *The scepter shall not depart from Juda, nor a law-giver from between his feet, until Shiloh come, and the people shall be gathered unto him.* Gen. 49. Ver. 10.

Now my former Brethren, shew me if in all the Universal World the Jews have any such Government as the Christians have, because they have received the true *Messiah*, and this is the right Law-giver Christ Jesus.

Now gather thy self in Troops, O Daughter of Troops: they shall smite the Judge of Israel with a Rod upon the Cheek. But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, That is to be Ruler in Israel: whose goings forth have been from of old, from Everlasting. Therefore will he give them up, untill the time that she which travaileth hath brought forth. But it shall be one day which shall be known to the Lord, not Day, nor Night: but it shall come to pass that at Evening-time it shall be light. And now that Light was our Blessed Saviour Christ Jesus, because he was born in the Evening, and in such a Month when it is not rightly Clear nor rightly Dark, as every one knows it was in the Month of December. Micah 5. Ver. 1. Ver. 2. Ver. 3. Zec. 14. Ver. 7.

And it shall be in that day, that living Waters shall go out from Jerusalem: half of them towards the former Sea, and half of them towards the hinder Sea: in Summer and in Winter shall it be. Now I am sure that that living Water was the Holy Gospel, because it hath spreaded beyond all the Coasts of the Seas. As our Saviour said in the Gospel of St. John. But whosoever drinketh of the Water that I shall give him, shall never thirst: but the Water that I shall give him, shall be in him a Well of Water Springing up unto Everlasting Life. Incline you Ear and come unto me: hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David. Behold, I have given him for a Witness to the People, a Leader and Commander to the People. Behold, thou shall call a Nation that thou knowest not, and Nations that knew not thee shall run unto thee, because of the Lord thy God, and for the holy one of Israel; for he hath glorified thee. Zec. 14. Ver. 8. John 4. Ver. 14. Isai. 55. Ver. 3.

Now my Brethren you may plainly see, that that Prophecy was Prophesied of Christ Jesus: Because all Nations run to him and believed on him, and with that God the Father did Glorify

Ifai. 55.
Ver. 6:

He him. *Seek ye the Lord while he may be found, call ye upon him, while he is near.* Now my Brethren, you see what good opportunity your Fore-Fathers have let slip from before their Faces,

Ifai. 11.
Ver. 1.

and they were near enough to the Lord at that time: But they did to him as they used to do to all the Prophets before him; as I shall shew unto you in my Writings, when better opportunity shall permit. *There shall come forth a Root out of the*

Ifai. 52.
Ver. 13.
Ver. 14.

steme of Jesse, and a branch shall grow out of his Roots. The Spirit of the Lord shall rest upon him, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge, and of the fear of the Lord. Behold, my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his Visage was so Marred more than any Man, and his form more than the Son's of Men.) It is plainly seen, that that Prophecy was fulfilled in Christ Jesus, when he was Disfigured upon the Mount, when Moses and Elias appeared unto him. *And so shall he sprinkle many Nations.* From this it may be plainly seen that Christ Jesus must order Baptism, as you find in the Book of Ezekiel. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your Filthiness, and from all*

Ifai. 52.
Ver. 15.
Eze. 36.
Ver. 25.

your Idols will I cleanse you. And he said, It is a light thing that thou shouldest be my Servant to raise up the Tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation, unto the end of the Earth. Strengthen ye the weak Hands, and comfort the feeble Knees. Say to them that are of a fearful Heart, be strong, fear not: behold, your God will come with Vengeance, even God with a Recompence, he will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Then shall the Lame Man leap as an Heart, and the Tongue of the Dumb sing: And in that Day shall the Deaf hear the Words of the Book, and the Eyes of the Blind shall see out of obscurity, and out of darkness. The meek also shall encrease their joy in the Lord, and the Poor among Men shall rejoyce in the holy one of Israel.

Ifai. 49.
Ver. 6.

Behold, my Servant whom I uphold, mine Elect in whom my Soul delighteth: I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles. He shall not cry, nor lift up, nor cause his Voice to be heard in the Street. A bruised Reed shall he not break: and the smoking Flax shall he

Ifai. 35.
Ver. 3.

he

Ifai. 29.
Ver. 18.

Ifai. 42.
Ver. 1.

he

' he not quench : he shall bring forth Judgment unto Truth.
 ' He shall not fail, he shall not be discouraged, till he hath set
 ' Judgment in the Earth : and the Isles shall wait for his Law.
 ' Thus saith God the Lord, he that created the Heavens, and
 ' stretched them out ; he that spread forth the Earth and that
 ' which cometh out of it, he that giveth breath unto the People
 ' upon it, and Spirit to them that walk therein : I the Lord
 ' have called thee in Righteousness, and will hold thine hand, and
 ' will keep thee, and give thee for a Covenant of the People,
 ' for a light of the Gentiles : To open the blind Eyes, to bring
 ' out the Prisoners from the Prison, and them that sit in darknels
 ' out of the Prison-House. I am the Lord, that is my Name,
 ' and my glory will I not give to another, neither my Praise
 ' to Graven Images. Behold, the former things are come to
 ' pass, and new things do I declare : before they Spring forth
 ' I tell you of them.

Now my former Brethren, take good Notice of that last
 Verse ; the former things, that is Christ who was before all the
 World, and new things do I declare, that he will come into
 the World, and that he shall be born of a Virgin : And all this
 will not go into your Hearts, because it is so decreed by the
 Almighty God, he hardened your Hearts as it is Written in the
 Book of *Isaiah*. *Therefore behold, I will proceed to do a marvellous* *Isai. 29.*
Work amongst this People, even a marvellous Work and a Wonder : *Ver. 14.*
for the Wisdom of the Wise Men shall perish, and the understanding
of their prudent Men shall be hid. The same you will find in the
 Book of the Prophet *Habakkuk*. *Behold ye among the Heathen,* *Habk. 13.*
and regard, and wonder marvellously : for I will work a work in *Ver. 5.*
your Days, which ye will not believe, though it be told you. And
 so are you still my Brethren hard hearted, and will not believe
 that Christ Jesus was the right *Messiah*, tho' the Holy Scripture is
 full of the Prophecies of the Promises of the *Messiah*, and how
 he shall come, and what Wonders he shall do, to give sight to
 the Blind, and make the Lame walk, heal the Sick, cleanse the
 Leapers, raise the Dead. As you will find, *Now when John had* *Mat. 12.*
heard in the Prison the Works of Christ, he sent two of his Disciples, *Ver. 20.*
And said unto him, art thou he that should come, or do we look for
another ? And Jesus Answered and said unto them, Go and shew
John again those things which ye do hear and see : The Blind re-
ceive

ceive their sight, and the *Lame* walk, the *Leapers* are cleansed, and the *Deaf* hear, the *Dead* are raised up, and the *Poor* have the *Gospel* Preached to them. Now my former Brethren, here by all the Miracles and Wonders that Christ hath done in his life time, it is evident enough that he was the right *Messiah*, and the Son of God. Pray my Brethren, can you tell me how many false *Messiah's* have Cheated you, since Christ suffered; I believe several have De-luded you in this Case, Especially about Fifty Years ago, when that great Noise was in all the World, of that Impostor whose Name was *Sabbathai Sebi*; One of your pretended *Messiahs*, and what Great (false) Wonders he pretended to do: But when the great *Sultan* would try him, what Wonders he could do, he found that he could do nothing, he was put immediatly to Prison, and there lay a great while. At last his Sentence passed on him to Die, or to turn a Turk, he chose rather to be a Turk than Die: and so turning Turk he saved his Life. O what a fine *Messiahs* was this, to save his Life he turns to any Religion. The *German Jews* do still believe that this Impostor will be the right *Messiahs*, but the *Spanish* and *Turkish Jews* have no belief in him, because they know for certain that he turned Turk. Another such Impostor was a little while after the former, and his Name was *Sabbathai Raffael*, he was in *Poland*, I my self have seen him several times; and this Impostor pretended to do a great many Wonders, but could do nothing: Then the *Rabins* of the three Kingdoms of *Poland*, put him under a great Curse, so that no body in all *Poland* would Entertain him, nor give him one Nights Lodging: So that no body knows till this day what is become of him. Two more such Impostors you will find in one of your Books, that you call *Zemach David*, One of these two Impostors had gathered together a great Number of *Jews*, and came to fight the King of *Persia*, and had done a great deal of Mischief to the King of *Persia*, and to his Subjects in all that Country. But the King set out a Proclamation, that whosoever bring in that Impostor *David Aldud*, (this being his Name,) should have a certain Sum of Money for his reward: And so his own Father in Law, Invited this *David Aldud* to a Supper, and made him Drunk with Wine, and that Night his own Father in Law cut off his Head when he was a sleep, and brought this Impostors Head to the King of *Persia*,
and

and the King gave him such reward as was promised, and immediately after this Impostors Death, all the *Jewish* Army was dispersed; and after that when all was quiet the King laid this as a Tax upon the *Jews* in *Persia*, that they shou'd pay all the Money that it had cost the King during the whole time of the VVar, and the Losses that his Subjects had Sustained in all his Kingdom, and the Reward that the King had given to the Father of this *David Aldud*. And a great many of these *Messiahs* you will find in that Book *Zemach David*, if my Brethren will read this Book, and you will find in Chap. 24. and 25, And if any of you have not that Book, I have it, and if you will come to me, you shall read it. About twenty Years ago there was such another Impostor in *Pragg* in *Bohemia*, whose name was *Rabbi Mor-dochy*: And he gave himself out for a *Messiah*, but he was soon cast into Prison: And when he was in Prison, he would eat nothing but fasted till he died: And so have all your *Messiahs* got an ill end; and there is no body that can tell any thing of what is become of the rest of your false *Messiahs* that are named in that Book; But as for the right and true *Messiah* our Blessed Saviour *Jesus Christ*, he did great Wonders, he Preached the Holy Gospel, he suffered Death upon the Cross, he was Buried, he rose again the third Day, he Ascended into Heaven: And the Lord be praised for it, we have had good Witnesses enough, and the Holy Scripture is full of them.

Now my Brethren, I hope that I have given you some Proof of the coming of the true *Messiah*, but not half enough, and therefore I proceed to give you more satisfaction.

Seventy weeks (which was four hundred and Nine Years till Dan. 9³
Ver. 24⁷ Christ's coming) are determined upon thy people, and upon thy holy city, to finish the wickedness, and to seal up the sins, and to reveal the iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophesie, and to anoint the most holy. Now my Brethren, this one Prophecie is sufficient enough for you to see that the *Messiah* is come already, because it is foretold by the Prophet *Jeremiah*, that you shall be no longer in the Captivity of *Babylon* then Seventy Years, and the second Temple did stand Four Hundred and Tewnty Years, and so it comes right with the Prophecie, that from the beginning of the Captivity to the destruction of the second Temple, will be Four Hundred and Ninety Years, as you will

will find in the Twenty Fifth Verse of this Chapter. *Know therefore and understand, that from the going forth of the commandment to bring again the people, and to build Jerusalem, unto the Messiah the prince, shall be seven weeks and three score and two weeks; and the street shall be built again, and the wall in a troublesome time.* And so it was because the Building was many times destroyed by the Neighbouring People, and when the Temple was built, there was always Wars and Troubles, and Fighting amongst themselves till our Blessed Saviour came into the World; but in our Saviours time all was at Peace, as it is written in the Book of the Prophet Micah. *And he shall stand and feed in the strength of the Lord, and in the majesty of the name of the Lord his God, and they shall dwell: for now shall he be magnified unto the ends of the world, and shall be our peace.*

Mic. 5.
Ver. 4.

Again my former Brethren, Zechariah Chap. 8. Ver. 23. *Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you.* But can you tell me, upon whom this Prophecie is said by Zechariah? I believe not, but I will tell you that this Prophecie is said upon Christ Jesus, because he was Born a Jew and Circumcised like a Jew, he was teaching in the Temple among the Jews Doctors every Day, proposing Questions and giving Answers: now he was the Jew that all Nations must follow him, as it is publick and evidently to be seen that most all Nations coming to him and worshiping him with Divine Service, and it is evidently that must be Christ Jesus, because the Prophet says no more as one Jew, but not a great many Jews as your Rabins will tell you; and it is no more told him in this Chapter only of one Skirt and not of a great many Skirts, this is contrary to the Translations of your Rabins, that say, out of each Nation shall come Ten Men and hold fast on each Skirt of a Jew. I am assured, the Skirt of one Jew will be too little for Ten Men, and what will become of the rest of the Men of the Nations, but your Rabins tells you only Stories and Fables, as they commonly do in their Talmud. *And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad, and rejoyce in his salvation. But with righteousness shall*

Isai. 25.
Ver. 9.

Isai. 11.
Ver. 4.

he

he judge the poor, and reprove with equity, for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And justice shall be the girdle of his loyns, and faithfulness the girdle of his reins.

Now my Brethren, I have done with shewing you of his coming, now I will shew you that his Name shall be Jesus Christ, or a Saviour Anointed by God, and unto what end his coming and Anointing shall be. *Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me, a just God and a Saviour, there is none beside me. Look unto me, and be ye saved all the ends of the earth: for I am God, and there is none else. The spirit of the Lord God is upon me, therefore hath the Lord God anointed me, he hath sent me to preach good tidings to the poor, to bind up the broken-hearted, to preach liberty to the captives, and to the opening of the prison to them that are bound: To preach the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn: To appoint unto them that mourn in Zion, and to give unto them beauty for ashes, the oyl of joy for mourning, the garment of gladness for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. I the Lord have called in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.* Now my Brethren, all this Prophecie is evidently fulfilled in Christ Jesus, by his having Preached the Holy Gospel to the Gentiles, and by having enlightened the dark Corners to them that were sitting in the Shadow of Death, to bring them into the right light of God, as you shall find written. *Thou lovest righteousness, and hatest wickedness: because God, even thy God, hath anointed thee with the oyl of gladness above thy fellows. The kings of the earth set themselves together, and the Princes are assembled together, against the Lord, and against his anointed. Then the angel said unto her, Fear not, Mary: thou hast found favour with God. For lo, thou shalt conceive in thy womb, and bear a Son, and shalt call his name Jesus. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders: and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The prince of Peace.*

Isai. 45.
Ver. 21.

Isai. 61.
Ver. 1.

Isai. 42.
Ver. 6.

Psal. 45.
Ver. 7.

Psal. 2.
Ver. 2.

Luk. 1.
Ver. 30.

Isai. 9.
Ver. 6.

the increase of his government and peace there shall be no end, and upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth for ever and ever: the zeal of the Lord of hosts will perform this.

Behold, the day is come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell in safety: and this is the name whereby they shall call him, THE LORD OUR RIGHTEOUSNESS. He shall be great, and he shall be called the Son of the most High, and the Lord shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. For behold, I gave him for a witness saith the Lord to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because the LORD thy God hath glorified thee.

Now I come to shew you of his glorious coming in great Triumph as a great King. Therefore the redeemer of the LORD shall come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away. And when they drew nigh unto Jerusalem, and were come to Bethphage, and to the mount of Olives, then said Jesus to his disciples, Go unto the village over against you, and straightway ye shall find an Ass tied, and the Colt with her. And all this was done, that it might be fulfilled, which was spoken by the Prophet Zecharia. Rejoyce greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation, lowly, and riding upon an Ass, and upon a Colt the foal of an Ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their cloaths: And the multitude that went before him, and that followed him, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord, Hosannah in the highest. This is the day which the LORD hath made, we will be glad and rejoyce in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD. We have blessed him out of the house of the LORD. Now the Jews have a great delight in this Psalm, and they say that King David, had made this

Jer. 23.
Ver. 5.

Luke 1.
Ver. 32.

Isai. 55.
Ver. 4.

Isai. 51.
Ver. 11.

Mat. 21.
Ver. 1.

Zac. 9.
Ver. 9.

Mat. 21.
Ver. 6.

Ver. 9.

Psal. 118.
Ver. 24.
25. 26.

this *Psalm*, purposely to be Sung the first day, when the Temple was to be dedicated. Because the 19th and 20th Verse of this *Psalm*, is said on this manner. *Open to me the gates of righteousness: that I may go into them, and give thanks unto the LORD. This is the gate of the LORD, the righteous shall enter into it.* Now some of the *Jews* say, that King *David* had a mind that this *Psalm* shou'd be Sung when the *Ark* should enter within the Gates of the Temple; but they are mightily mistaken, because King *David* had said this *Psalm*, by the holy Spirit, and his prophesie is upon our Blessed Saviour *Jesus Christ*, as it is to be seen in the 22 Verse of this *Psalm*. *The same stone which the builders refused, is become the head stone in the corner.* And so it is come to pass, that your Fore-fathers have refused the *Messiahs Christ Jesus*, this is the right Stone that *David* speaks of it, and he is become the head Stone of all the corners of the whole *VVorld*. Now the Christians have more right to this *Psalm* then the *Jews*, because the *Jews* do not rejoyce in *Christ* as the Christians do; so that the Christians may lawfully sing the rest of this *Psalm* as followeth. *This is the Lords doing, and it is mervellous in our eyes. This is the day which the Lord hath made, we will rejoyce and be glad in it.*

*Psalm. 118.
Ver. 22.*

Now I will shew you my former Brethren of *Christs* Sufferings, and all the Prophecies that the Prophets have told of him, and that all are fulfilled in him. ' Yet it pleased the Lord to bruise ' him, he hath put him to grief: when thou shalt make his soul ' an offering for sin, he shall prolong his days, and the pleasure ' of the Lord shall prosper in his hand. Therefore will I give ' him a portion with the great, and he shall divide the spoil with ' the strong: because he hath poured out his soul unto death: and ' he was counted with the transgressors, and bore the sins of many, ' and prayed for the trespassers. And all this is fulfilled in *Christ Jesus*, as you will find in *Luke*, *For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among stthe transgressors: for the things concerning me have an end.* Then said *Jesus*, Father, forgive them, for they know not what they do. And when the time came that *Christ* must Suffer, as it is written of him in the Book of *Daniel*, ' And after threescore and ' two weeks, (which is Four Hundred and Thirty Nine Years after the Building of the Temple, at the Command of *Darius*)

*Isai. 53.
Ver. 10.*

*Luk. 22.
Ver. 37.*

*Luke. 23.
Ver. 34.*

*Dan. 9. v.
26. 27.*

shall the *Messiah* be slain, but not for himself: but for the sins of the people. And he shall confirm the covenant with many for one week: and in the midst of the week (that is after **Three Years** Preaching, or thereabouts) he shall cause the sacrifice and the oblation to cease; and Christ accomplishing and abrogating the same by his Death and Passion, as you will find in the Second Book of *Esdra*s, Chap. 7. Ver. 28. *For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoyce within four hundred years. And after these years shall my son Christ die.* Now at that time when Christ was come into *Jerusalem*, as a great King in Triumph, then he went into the Temple, and the Children crying in the Temple, and saying, *Hosanna to the son of David*, that it may be fulfilled that is said in *Psalms* 8. Ver. 2. *Out of the mouth of babes and sucklings, thou hast made perfect thy praise.* And Christ cast out all them that Sold and Bought in the Temple, and overthrew the Tables of the Money Changers, and the Seats of them that Sold Doves, and he said unto them, *It is written, my house shall be called the house of prayer.* Now at that time our Blessed Saviour Christ Jesus had shewed his great Power and Glory in the Temple, that it might be fulfilled what is spoken by the Prophet *Haggai*, *And I will fill this house with glory. The glory of this latter house shall be greater then of the former, saith the Lord of host.*

Hag. 2:
Ver. 7, 9.

Now my former Brethren, you know that there was Five Glorious things wanting in the Second Temple; As First the Ark, Secondly, The Cherubins before the Mercy Seat, Thirdly, The Stony Tables whereon the Ten Commandments was written, Fourthly, The Pot where the *Manna* was kept in for a remembrance, Fifthly, The Rod of *Aaran* that did bud with Almonds in the Wilderness, which was laid in the Ark for a remembrance for ever: So the Second Temple was not Glorious at all until Christ's coming; and he was presented into the Temple, and shewed his wondrous works in the Temple, such as Healing the Lame and the Blind, as it is written in *St. Matth.* Chap. 21. Ver. 14, *And the blind and the lame came to him in the temple, and he healed them.* And when the time was drawing near that our Blessed Saviour should Suffer, he must first be Betrayed by one of his Disciples, Namely, *Judas Iscariot*, that it might be fulfilled that was foretold by the Prophet *Jeremiah*, *And the Lord said un-*

to him, *A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.* And this is the right Conspiracy against Christ Jesus the true *Messiah*, as you will find it written, *Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.* And from that time he sought opportunity to betray him, as you shall find. And I said unto them, *If ye think good, give me my price; and if not, forbear: so they weighed for my price thirty pieces of silver.* Now when Even was come he sat down with the Twelve, and as they did eat, he said, *Verily I say unto you, that one of you shall betray me: And so after Supper, Jesus said to his Disciples, Rise let us be gone, behold, he is at hand that shall betray me.* And Jesus began to Pray a great many Prayers, and especially those Prayers which was concerning his Suffering, *For lo, they lie in wait for my soul; the mighty are gathered against me; not for my transgressions, nor for my sins, O Lord. They run and prepare themselves without my fault: awake to help me, and behold. Yea, even mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up the heel against me. For it was not an enemy that hath done me this dishonour, for then I could have born it; neither was it mine adversary that did magnifie himself against me, for then peradventure I would have hid my self from him. But it was even thou, my companion: my guide, and mine own familiar friend. We took sweet counsel together: and walked in the house of God as friends. But let death come hastily upon them, and let them go down quick into hell: And so it is come to pass that Judas Iscariot hanged himself.* And they have spoken against me with false Tongues: they compassed me about also with words of hatred, and fought against me without a cause. For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer. This have they rewarded me evil for good: and hatred for my good will. Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand. When sentence is given upon him, let him be condemned: and let his prayer be turned into sin. Let his days be few: and let another take his office. And so when Judas Iscariot the betrayer hanged himself; then Matthias was chosen in the stead of him, in the

Office:

Jer. 11.
Ver. 9.

Math. 26.
Ver. 14, 15.
16.

Zec. 11.
Ver. 12.

Psal. 59.
Ver. 3.

Psal. 41.
Ver. 9.
Psal. 55.
Ver. 12.

Psal. 109.
Ver. 2.

Lamen. 2.
Ver. 11.

Psal. 22.
v. 14, 15.

Isai. 50.
Ver. 6.

Mat. 26.
Ver. 59.

Psal. 35.
Ver. 11.

Mat. 27.
Ver. 12.

Office of Apostle-ship. *Mine eyes do fail with tears; my bowels swell; my liver is poured upon the earth, behold, O Lord, how I am troubled, my bowels swell, my heart is turned within me, for I am full of heaviness. I am poured out like water, and all my bones are out of joint: my heart also in the midst of my body, is like melting wax. My strength is dried up like a Potsheard: and my tongue cleaveth to my Gums; and thou shalt bring me into the dust of death. For many dogs are come about me, and the counsel of the wicked layeth siege against me. Now it came to pass, while Christ yet spoke to his Disciples, lo, Judas the betrayer came, and with him a great Multitude with Swords and Staves, and forthwith the same Judas came and betrayed him with a kiss. And I gave my back to the smiters, and my cheeks to them that pulled off the hair: and I hid not my face from shame and spitting. Now the chief priests and elders, and all the counsel, sought false witness against Jesus to put him to death, But found none: yea, though many false witness came, yet found they none. That the Scripture must be fulfilled. False witnesses did rise up; they laid to my charge things that I knew not. They rewarded me evil for good, to the great discomfort of my soul. Nevertheless, when they were lick, I put on sack-cloath: and humbled my Soul with fasting, and my prayer shall turn into my own bosom. I behaved my self as though it had been my Friend, or my Brother: I went heavily as one that mourned for his Mother. But in mine adversity they rejoiced, and gathered themselves together: yea, the very objects came together against me, unaware, making mouths at me, and ceased not. With the flatterers were busy mockers, who gnashed upon me with their teeth. Lord, how long will thou look upon this? O deliver my Soul from the calamities which they bring on me, and my Darling from the Lions.*

And when he was accused of the chief priests, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered them to never a word, in-so much that the Governor marvelled greatly. And when Pilate saw that he could prevail nothing, but that rather a tumult was made, he took Water and washed his hands before the multitude, saying, I am innocent of the blood of this just Person: see ye to it. Then answered all the Jews at once, his blood shall be on us, and our Children. Which I do verily believe is fulfilled on them and their Posterity for ever and ever.

Now

Now good Christians I come to shew you, that the *Jews* themselves cannot deny, but that the Blood of Christ falls upon them still, as I now think since my Conversion, because their *Rabies* tell them, that every Quarter of the Year there falls a piece of Blood down from Heaven upon the Earth; and the *Jews* are so mightily frightned for that Blood, that they say, when that Blood happens to fall into any Victuals or Drink, and that any Persons either Eat or Drink thereof, that they will swell up to such a degree that they can never be Cured of it till they Dye: Then their *Rabies* tells the *Jews*, that they shall put an Iron into all the Vessels wherein there is any thing for Eating or Drinking, and then this Blood cannot fall into that Vessel, and they call that Blood in the Hebrew Tongue *Kuffa*, קופא, and when a *Jew* wou'd give a Curse to another *Jew*, he says to him, *God send you the Kuffa*, and this is a very hard Curse among the *Jews*, and they Proclaim it in their *Synagogue* every Quarter of the Year either Morning or Evening before the time that it shall fall, that every one may take care of it; but I cannot understand what the reason is that they are so frightned for that blood, I think that the Blood of Christ frightens them still.

Then *Judas* which Betrayed him, when he saw that our Saviour was Condemned, Repented himself, and brought again the Thirty pieces of Silver to the Chief Priests and Elders, saying, *I have sinned in that I have betrayed the innocent blood*, and they said, *What is that to us?* And he cast down the pieces of Silver in the Temple, and departed and Hanged himself, and the Chief Priests took the pieces of Silver, and said, *It is not lawful for us to put them into the treasury because it is the price of blood*: Then was fulfilled that which was spoken by the Prophet *Zechariah*, *And the Lord said unto me, Cast into the potter a goodly price, that I was prised of them. And they took the thirty pieces of silver, and cast them into the house of the Lord, and gave them for the potters field.* And when Christ was Condemned, then was fulfilled that which was spoken by the Prophet *Zechariah*, Chap. 13. Ver. 7. *Awake, O sword, upon my shepherd, and upon the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered.* And so it was with the Disciples when our Saviour was taken, the Disciples was all disperfed, except *Peter*.

And

Mat. 27.
Ver. 30.

And the Jews spit on him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucifie him : that it might be fulfilled which was spoken by the Prophet *Isaiah*, Chap. 50. Ver. 6. *I gave my back to the smiters, and my cheeks to the nippers : I hid not my face from shame and spitting. As many were astonied at thee ; (his visage was so deformed, and his form more then the sons of men.) So shall he sprinkle many nations, the kings shall shut their mouths at him : for that which had not been told them shall they see ; and that which they had not heard, shall they consider. Reproach hath broken my heart, and I am full of heaviness : and I looked for some to have pity on me, but I found none. Ver. 9. For the zeal of thine house hath eaten me up ; and the rebuke of them that rebuked thee, are fallen upon me.*

Isai. 52.
Ver. 14.

Psal. 69.
Ver. 20.

Isai. 53.
Ver. 2.

For he shall grow up before him as a tender plant, and as a root out of a dry ground : he hath no form nor comeliness : and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief : and we hid as it were our faces from him ; he was despised, and we esteemed him not. Surely he hath born our griefs, and carried our sorrows : yet we did esteem him stricken : smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray : we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth : he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment : for he was cut off out of the land of the living : for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth.

Mat. 27.
Ver. 32.
1 Peter 2.
Ver. 24.

And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live

live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. But I was like a lamb or an ox that is brought to the slaughter, and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living; that his name may be no more remembred. And when they came to the place which is called Calvary, there they crucified him; and the two malefactors, the one on the right hand, and the other on the left hand. Here it is confirmed, that he was numbered with the transgressors.

‘ All they that see me, laugh me to scorn: they shoot out their lips, they shake their heads, saying, He trusted in the Lord, that he would deliver him: let him deliver him, seeing he delighted in him. They gaped on me with their mouth, as a ravening and roaring lion. They also mocked him, coming to him, and offered him Vinegar and Gall, and saying to him, If thou be the king of the Jews, save thy self. Then was fulfilled what is written in *Psal. 22. Ver. 17.* ‘ For dogs have compassed me, the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They parted my garments among them, and upon my vesture they cast lots. Now the Jews will say, that King David said this *Psalms* when he was in great distress, and that therefore he spoke this *Psalms* of himself; but I cannot find any where that Davids Hands and Feet were ever pierced, neither can I find any where that Davids Garment was parted, or Lots were cast upon Davids Vesture; but David spoke this *Psalms* by the holy Spirit, and so he said it of Christ Jesus, and now it is fulfilled in him.

Now my former Brethren, here by this Prophecie you may see that it never came to pass, either before Christ's birth or after Christ's birth, only in Christ Jesus himself: And so they Nailed Christ upon the shameful Wood of the Cross, and in that he was to redeem us from the Curse of the Law, being made a Curse for us, for so it behoved it to be as it is written in *Deut. 21. Ver. 23.* *Cursed is every one that hangeth on a Tree.* And this must be fulfilled in Christ, that the Blessing of Abraham might come to the Gentiles, through Jesus Christ, and his Suffering. And about the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? that is to say in the Hebrew, My God, my God, why hast

Mat. 27. v. 51. 53. *hast thou forsaken me? And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a Reed, and gave him to drink. And Jesus when he had cried again with a loud voice, yielded up the Ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent, And the graves were opened, and many bodies of saints which slept arose. Now when the centurion, and they that were with him, watching Jesus, saw the earth quake, and those things that were done, they feared greatly, saying, truly this was the Son of God. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. And when they came to Jesus, and saw that he was dead already, they broke not his legs, that the scripture might be fulfilled. He kept all his bones: so that not one of them was broken. More-over, it is so decreed that his Bones shou'd not be broken, because he was the right Paschal Lamb, he suffered upon the Jews Ester-day, when it was commanded to offer the Paschal Lamb, and it is commanded that one bone of the Paschal Lamb shall not be broken, and so it is fulfilled in Christ Jesus. But one of the Soldiers with a Spear pierced his side, and forthwith came there out blood and water: So that was fulfilled which is said by the Prophet Zecharia. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourned for his only son. This is he that cometh by water and blood, even Jesus Christ, not by water only, but by water and blood, and it is the spirit that beareth witness because the spirit is truth. And behold, there was a man named Joseph, a counsellor, and he was a good and a just person: (And the same had not consented to the counsel and deed of them,) he was of Arimathea, a city of the Jews (who also himself waited for the kingdom of God.) This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. So that is fulfilled which was said by the Prophet Isaiah. What hast thou here? and whom hast thou here, that thou hast hewed out a sepulchre, as he that hewed him out a sepulchre on high, that graved an habitation for himself in a rock? Pray my Brethren, tell me, What is the reason that you gave Christ Jesus such*

a shameful Death, a Death that never was mentioned in all your Laws, for I find no more the four different sorts of Deaths for Sinners to die by, that is, Stoning, Burning, Hanging, Strangling? You will say, that by a Judgment of Charity, you conclude that your Fathers who brought *Jesus of Nazareth* to the Cross, were Men of Probity, and very Zealous observers of God's Law, and that therefore he must needs have deserved that shameful Punishment. But I would willingly know of you, whether your Fore-fathers were all of them, and in all Ages so holy in reality as you seem to suppose them; what do you think of those who made the *Golden Calf* in the Wilderness, or of the Ten Tribes who separated themselves from *David's* Family in King *Jeroboam's* time, and worshipped two *Golden Calves*, or of those who in *Elias* time Murdered all the Prophets which God sent to them, or of the Men that cut *Isaiab* in Pieces, or those who would have Poysoned *Jeremiah*, and of others who condemned him to Death, or of those that killed the Prophet *Zecharia* between the *Altar* and the *Temple*, these were all our Ancestors, and were they not think you very honest Men? Believe me, the design of God in recording these Crimes of our Fore-fathers in the Holy Writings, was, that it might not be thought strange that their Posterity should Crucifie the *Messias*, according to those Prophecies which foretold his Death, though the *Roman Governor* who delivered him to Death, looked upon this to be the ground of the hatred they had conceived against him. But I must say, that there never was on the face of the Earth so wicked a Generation of Men, as that which lived in the time of *Jesus*, I take your selves as Witnesses, because when you see a sincere honest Man and not cunning or crafty, you will say this Poor Man was not in the time of Christ, which implies that there were none but Rogues and Knaves then living.

My Brethren, you still keep these Books of *Moses* and the Prophets; but your prejudices will not suffer you to understand them, your *Rabies* impose upon you their false Interpretations of the Prophecies, and are perpetually Studying new Sophistical Evasions, whereby they may avoid the clear and evident demonstrations of the afore mentioned Truths.

If you do but once understand the distinction that there is between the two Natures of the *Messiah*, you will immediately perceive

ceive the vanity of all the Objections your Doctors make against the Divinity of Jesus, the *Messiah*, he Prays as a Prophet, he is Sorrowful, he Sleeps, is Hungry, is in the Womb of his Mother, has a Body like ours. These are the Characters of his humane Nature; but then on the other hand, he knows the thoughts of the Heart, he multiplies the Bread and the Fishes, he stops the Winds by his Word, he Raiseth the Dead, he sends the Gifts of the holy Spirit, who enables his Disciples to work in the Name of Jesus, as great Miracles as he himself had wrought. These are the Characters of his Divine Nature, these were publick Facts, and such whereby the whole face of the World was changed, the Christian Religion being by them raised every where on the Ruins of the *Pagan*. If therefore Jesus Christ only usurped the Title of God, If the holy Spirit did not open the Womb of his Mother, by that Key which God only possesses, according to the Doctrine of the *Talmudists*, Why did God give him the Key of the Grave to Raise the Dead at his pleasure? Why did he give him the Key of the Rain? For it cannot be denied, but he twice multiplied the Bread for the Support of several Thousands of *Jews*, who taking occasion from thence would have carried him away and made him King.

These Proofs I insist upon are matters of Fact: The Books which contain them were Writ by Four of the Disciples of Jesus, who though before their Adhering to Jesus, they were unpolisht and ignorant Men, have in their Writings discovered the same Characters of Inspiration, which are to be found in those of *Moses* and the Prophets, and who almost all of them afterwards Suffered Death, in Confirmation of the truth of what they had Writ; you can't produce any Book written in their time either by *Pagans* or *Jews*, which contradicts what they have related concerning Jesus. And indeed there is no room to doubt, if his having had the Key by which he might be Born of a Virgin, as the Evangelist tells us, since he had the other two Keys which your Masters acknowledge to be in the possession of none but God.

Now I proceed to shew you all the Prophecies of his Resurrection and Ascension. *Thou art my son, this day have I begotten thee. The Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy footstool. In the day of thy power shall the people offer thee free-will-offerings with an holy worship. Wherefore*
my

*Psal. 2. 7.
Psal. 110.
Yer. 10.*

my heart is glad, and my tongue rejoyced: my flesh also doth rest in Psalms 16.
 hope. For why thou wilt not leave my soul in the grave; neither Ver. 9.
 wilt thou suffer thy holy one to see corruption. Thou wilt shew me
 the path of life: in thy presence is the fulness of joy, and at thy right
 hand are pleasures for evermore. Ye that fear the Lord, praise Psalms 22.
 him; all ye the seed of Jacob, glorifie him; and fear him, all ye Ver. 23.
 the seed of Israel. And I will put enmity between thee and the Gen. 3.
 woman, and between thy seed and her seed: it shall bruise thy head, Ver. 15.
 and thou shalt bruise his heel. And he will destroy in his mountain Isai. 27.
 the covering that covereth all people, and the veil that is spread up- Ver. 7.
 on all nations. He will destroy death for ever, and the Lord God
 will wipe away the tears from all faces, and the rebuke of his peo-
 ple will he take away out of all the earth: for the Lord hath spoken
 it. And in that day shall men say, Lo, this is our God, we have
 waited for him, we will rejoyce, and be joyful in his salvation. I
 will redeem them from the power of the grave: I will deliver them Hos. 13.
 from death: I will be thy death; O grave, I will be thy destructi- Ver. 14.
 on; repentance is hid up from before mine eyes. Afterward he ap- Mark 16.
 peared to the eleven disciples, as they sat at meat, and upbraided Ver. 7.
 them with their unbelief, and hardness of heart, because they belie-
 ved not them which had seen him, after he was risen from the dead.
 And Jesus came, and spake unto them, saying, All power is given Mat. 28.
 unto me in heaven and in earth. Go ye therefore and teach all na- Ver. 18.
 tions, baptizing them in the name of the Father, and of the Son, and
 of the holy Ghost: Teaching them to observe all things whatsoever I
 have commanded you: and lo, I am with you alway even unto the
 end of the world. Amen. So then after the Lord had spoken unto Mark 16. 19.
 them, he was received up into heaven. Thou art gone up on high, Psalms 68.
 thou hast led captivity captive: thou hast received gifts for men; Ver. 18.
 yea, for the rebellious also, that the Lord God may dwell among
 them. God is gone up with a merry noise, and the Lord with the Psalms 47.
 sound of the trumpeter. Lift up your heads, O ye gates, and be ye lift- Ver. 5.
 ed up, ye everlasting doors, and the King of glory shall come in. Who Psalms 24.
 is the King of glory? it is the Lord strong and mighty, even the Ver. 7.
 Lord mighty in battle. Lift up your heads, O ye everlasting
 doors, and the King of glory shall come in. Who is the King of glo-
 ry? even the Lord of host; he is the King of glory. The Lord is King, Psalms 93.
 and hath put on glorious apparel: the Lord hath put on his apparel, Ver. 3.
 and girded himself with strength. Ever since the world began hath
 thy

Pſalm 45.
Ver. 7.

thy ſeat been prepared : thou art from everlaſting. Thy ſeat, O God, endureth for ever : the ſcepter of thy kingdom is a right ſcepter.

Iſai. 48.

Ver. 16.

Dan. 7.

Ver. 13.

Mat. 24.

Ver. 30, 31.

Now my Brethren, I have ſhewed you all the Life and Con-
verſation, and Death, and Reſurrection, and Aſcenſion of our bleſſ-
ed Saviour Chriſt Jeſus : Now I will ſhew you his ſecond coming
when he ſhall come to Judge the World, and he will Judge it
with righteousneſs and equity. ' There am I : and now the Lord
' God and his ſpirit hath ſent me. And behold, one like the ſon
' of man, came with the clouds of heaven, and came to the anci-
' ent of days, and they brought him near before him. And then
' ſhall appear the ſign of the Son of man in heaven : and then
' ſhall all the tribes of the earth mourn, and they ſhall ſee the Son
' of man coming in the clouds of heaven, with power and great
' glory. And he ſhall ſend his angels with a great ſound of a
' trumpet, and they ſhall gather together his elect from the four
' winds, from one end of heaven to the other. And Jeſus ſaid
' unto them, nevertheless I ſay unto you, Hereafter ſhall you ſee
' the Son of man ſitting on the right hand of power, and coming
' in the clouds of heaven. And while they looked ſtedfaſtly to-
' ward heaven, as he went up, behold, two men ſtood by them
' in white apparel ; Which alſo ſaid, Ye men of Galilee, why
' ſtand ye gazing up into heaven ? this ſame Jeſus which is taken
' up from you into heaven, ſhall ſo come, in like manner as ye
' have ſeen him going into heaven. Behold, he cometh with
' clouds, and every eye ſhall ſee him, and they alſo which pierced
' him : and all kindreds of the earth ſhall wail becauſe of him :
' even ſo. Amen.

Mat. 26.

Ver. 64.

Acts 1.

Ver. 10.

Rev. 1.

Ver. 7.

Job. 19.

Ver. 25.

*For I am ſure that my redeemer liveth, and that he ſhall ſtand
at the latter day upon the earth. And though after my ſkin, the
worms deſtroy this body, yet ſhall I ſee God in my fleſh : Whom I
my ſelf ſhall ſee, and mine eyes ſhall behold, and none other
for me, though my reins be conſumed within me. ' But as for
' me, I will behold thy preſence in righteousneſs, and when I
' awake up after thy likeneneſs, I ſhall be ſatiſfied with it.
' Our God ſhall come, and ſhall not keep ſilence : a fire ſhall de-
' vour before him, and a mighty tempeſt ſhall be moved round
' about him. He ſhall call the heaven above, and the earth,
' to judge his people. Gather my ſaints together unto me, thoſe
' that*

Pſalm 17.

Ver. 18.

Pſalm 50.

Ver. 3.

that have made a covenant with me. And the heavens shall declare his righteousness: for God is judge himself. Then the Heavens shall declare his righteousness, and all people shall see his glory. *And the glory of the Lord shall be revealed, and all flesh shall see it together.* Behold, the Lord God will come with power, and his arm shall rule for him: behold, his reward is with him, and his work is before him. But who may abide the day of his coming, and who shall endure when he appeareth? for he is like purging fire, and like fullers sope. For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same: as for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out. And at that time that shall come to pass which is written. *There are they fallen, all that work wickedness, they are cast down and shall not be able to stand. Therefore the ungodly shall not be able to stand in the day of judgment, neither the sinner in the congregation of the righteous.*

Isai. 40.

Ver. 5.

Ver. 10.

Mat. 3.

Ver. 2.

Psalm. 75.

Ver. 9.

Psalm 36.

Ver. 12.

Psalm. 1.

Ver. 6.

Now my Brethren, I have shewn you the second coming of Christ, and how will you answer for your selves, when you will see this Crucified Jesus whom you have Crucified sitting on the Throne, Enthroned with innumerable Angels about him, and he will be the Judge of all the World, and especially when the Archangel shall sound his Trumpet, and Proclaim aloud his Universal Summons: Arise you Dead, and come to Judgment, Arise, and appear before the Throne of God, then shall the little heaps of Dust immediatly awake, and every Soul put on her proper body, and then immediatly all the Children of Adam shall be gathered together, from Heaven and Hell, and every Corner of the Earth, there they must stand, and all attend their Doom. But Oh! with how sad and fatal a difference, the Just shall look up with a Cheerful Confidence, and in their new white Robes Triumph and Sing, *Allelujah*, Let us rejoyce, for the Marriage of the Lamb is come, and his Bride has prepared her self, Let us rejoyce, for the Kingdom of the World is made our Lords and his Christ, and he shall reign for ever and ever, Let us rejoyce, for now our Redeemer is nigh, behold, he comes quickly, and his reward is with him, come, come Lord Jesus, thou desire of our Hearts, come quickly, thou full delight of our Souls, come, and declare to all the World thy Glory, come, and reward before all the World thy Seryants, lo, where aloft he comes in Power
and

and Majesty, attended with a Train of innumerable Angels, behold, where he shall sit Enthroned on the Wings of the Cherubins, and takes at once a view of all Mankind, soon he commands his Angels to sever his Sheep, and gather them together on his Right Hand, first, then he turns to them his glorious Face, shines upon them with the ravishing VVords, *Come ye Blessed of my Father, possess the Kingdom prepared for you, from the beginning of the World.* O the joys the Soul shall feel, when those Heavenly VVords sound in their Ears; joys, that the VVit of Man cannot conceive, joys, that the Tongues of Angels cannot express; let it suffice, they themselves shall taste their own Felicity, and feed on its sweetness for ever. But Oh! with what dejected Eyes and trembling Hearts, shall the VVicked stand expecting the Judge, and what shall they do, when wherever they look their Eye shall meet with nothing but despair, above, the offended Judge ready to condemn them, below, the Bottomless Pit gaping to devour them, within, the VVorm of Conscience knowing their Bowels, and round about, all the VVorld in Flames; what shall they do, when that terrible Voice shall strike them suddenly down to the bottom of Hell: *Go you Cursed into everlasting Fire, prepared for the Devil and his Angels.* Now the Day of Man is past, when Sinners did what they pleased, and God seemed to hold his peace, it is now the day of God, when his VVrath shall speak in Thunder, and Sinners suffer what their wickedness deserves, then shall they sink immediatly into the Pit of Sorrow, and dwell in Darkness and Torments for ever: VVhilst the just shall go up in Joy and Triumph, and Reign with our Lord Jesus Christ and his Father, in the Kingdom of Heaven for ever and ever.

Thus shall the whole Creation be finally disposed, and Mercy and Justice divide the VVorld.

Now my former Brethren, think with your selves what a sad Condition it will be to find your selves on the wrong Hand, think what you then would give to have Repented in time, think what you would give for a little time to Repent.

And now my former Brethren, I know that through ignorance your Fore-fathers Crucified the true *Messias*; but those things which God before had told by the Mouth of all his Prophets, that Christ should Suffer, he hath so fulfilled: Repent ye therefore and be

be Converted, that your Sins may be blotted out, when the times of the Refreshing shall come, from the presence of the Lord.

Now my former Brethren, you see by what I have offered to your Consideration, That I have Examined this Controversary with such attention as is required in a Matter of so great moment as this is, in which our Eternal happiness is so nearly concerned.

Now my former Brethren, I must tell you, that you are among those Christians who have reformed from their Errors, the false Worship and Idolatry of the *Roman Church*; it is your Duty to improve this advantage you have. I can faithfully tell you my former Brethren, That the Pastors of the Church of *England*, are such, against whom you can have no exception, since they Teach this Maxim, That no Man is saved by the Faith of his Pastor, but that all are obliged to Examine the Doctrines that are proposed to them; but to Embrace none, except those which shall appear unto them to be agreeable to the Divine Revelation: Moreover, the Church of *England* make no use of Inquisition here, to use violence with your Conscience, and to oblige you to dissemble your real Sentiments.

I beg of you therefore my former Brethren, That you would make use of those means which the good Providence of God favours you with. And as I lay before you the Defence of the Profession which I have made of the Christian Religion in the Reformed Church of *England*, for I conjure you to Examine it with care and attention, it is the effect of that great Affection which I have for you in particular, for I desire nothing with greater earnestness, then by my own Example and Exhortations, to be Instrumental in leading you into the way of Salvation, wherein the infinite Mercy and Goodness of God has happily placed me, and wherein I am fully resolved to persevere to my Lives end. Amen.

I Pray to the Almighty God, with all my might, that he would be pleased to enlighten your minds, and deliver you from those Prejudices you labour under, that so the great and fundamental Truths here laid before you, may make a deep and lively Impression upon your Hearts, and be an effectual means to bring about your Conversion to the Christian Faith, and that it may serve not to increase your Condemnation. And in thus Embracing a Crucified Saviour, then we may hope to come together before his Throne, and give him Thanks. Blessed be the Name of our gracious God, Blessing, Glory, Praise and Honour, Love and Obedience, Dominion and Thanksgiving, be to him that sitteth on the Throne, and unto the Lamb for ever and ever. Amen.

in Conscience, that our sins may be blotted out, which the things
of the Resurrection shall come from the presence of the Lord.
Now my former friends, you see by what I have offered to
your consideration, I have been bound this Controversy with
such attention as is required in a subject of so great moment as
this is, in which our souls are so nearly concerned.

Now my friends, I am told you, that you are a more
those Christians who have been led from their errors, the false
Worship and Ministry of this Roman Church; it is your duty to
improve this opportunity, I can tellingly tell you how
former Ministers, that the Ministers of the Church of England are
such, which would be no less an exception, that they teach
this doctrine, I am told, by the Bishop of his Parish,
but that all are obliged to examine the Doctrine that are
propounded to them, and to subscribe none, except those which shall
appear unto them to be agreeable to the Divine Revelation:
Moreover, the Church of England makes no use of Papistical
to the visible with your Conscience, and to oblige you to dis-
tinguish your duty from the Ministry of this Church.

I beg of your friends, that you would
make use of this opportunity, and your presence of God is
years you will, and the presence of the Pro-
fession which I have made, and the Religion in the Reform-
ed Church of England, for I am bound to examine it with care
and attention, it is the duty of every Christian which I have
for you in particular, and I desire nothing with greater earnestness
than by my own example and exhortation, to be instrumental in
leading you to the knowledge of the truth, which the infinite Mercy
of God has bestowed upon me, and wherein I am
I am bound to continue to my friends, Amen.

I pray to the Almighty God to manifest all my might, that he
would be pleased to enlighten my mind, and deliver you from
this darkness you are in, and to the great and loud-
ing of the Spirit, may make us up and lively
I would not have you, and be a witness to bring
about your conversion to the Gospel; I am told that many
of you are, I am told, that you have been led from their errors,
and I am bound to examine it with care, and to oblige you to dis-
tinguish your duty from the Ministry of this Church, and to
make use of this opportunity, and your presence of God is
years you will, and the presence of the Profession which I have
made, and the Religion in the Reformed Church of England, for I
am bound to examine it with care, and to oblige you to distinguish
your duty from the Ministry of this Church.